

# Community



## 4th Anniversary of the May 17, 1954 Supreme Court Decision

*What has happened as a result? See story on page 4 and 5*

Ten Cents

May, 1958





Blessed Martin de Porres, O.P.  
by an unknown artist

May Blessed Martin, patron of interracial justice,  
teach all men to live together in peace and harmony.

## EDITORIAL

# Reflections on May 17th

THIS MONTH—which marks the Fourth Anniversary of the Supreme Court's ruling that segregation in public schools is unconstitutional—is a time for reflecting on what these four years have wrought.

We asked friends of **COMMUNITY** in southern states to describe the picture as they see it in their immediate area. (Their comments are on pages 4-5.) The over-all picture drawn by these correspondents is an uneven one.

In "border" areas some heartening

beginnings on de-segregation have been accomplished—indeed, more than beginnings. In the Deep South the picture is, as would be expected, much less encouraging.

Nonetheless, there have been inroads; fewer states now have complete school segregation. Furthermore this is not the first civil rights decision on which compliance has lagged. It took 15 years, James M. Nabrit of Howard University Law School has pointed out, to get compliance with the decision

against white primaries, and nine years with the decision against segregation in interstate travel. Viewed in this background, the rate of compliance with the school decision is, Mr. Nabrit says, satisfactory.

There can be, of course, no complacency nor halting as long as there continue to be states where rights are being unjustly denied. We pause for these reflections on what has been accomplished only in order to return with renewed courage and hope to the task of completing the work.

## A South That's not so Solid *The South*

THE "UNEVENNESS" of the Southern picture—which our report on school de-segregation shows—is worth emphasizing.

The "Solid South" is now a misnomer, and perhaps always was. Failure of observers (especially Northern observers) to recognize and take account of this variety is a source of frustration to Southerners who are working for ending segregation.

Recognizing this variety and then reporting accurately on it is, of course, no easy task. As John Cogley said recently in *The Commonwealth*:

"I don't think I ever wrote a column which did not stand in need of footnotes. I don't believe many other columnists have, either. Something is al-

## We're Pleased

PLEASE PARDON US while we point with pride to the news that an article from **COMMUNITY** has been included in the new book *Realities*.

A special bow of thanks to writer Helen Caldwell Riley, who generously contributed the article. Mrs. Riley is best known for her books *Color Ebony* and *Not Without Tears*. (A review of *Realities* appears on page 7.)

ways being left unsaid. It is hard, even when one is dealing with a simple matter, to tell the whole truth. The whole truth does not lend itself to the kind of over-simplification which seems to be unavoidable in journalism."

Difficult as this giving the whole truth is, we may never fully succeed. But we can always try a little harder to do it.

It ill becomes those of us working for interracial justice who are Northerners to fail to make distinctions about the South. We are quick to point out the failure of prejudiced people to make distinctions about a racial group. Too often we tend to do the same about the South and Southerners.

—M.D.

## The Some and the All of It *mine*

A recent talk by John A. Morsell, assistant to Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, challenges the oft-heard "justification" for segregation: Negroes are inferior—either, so the argument goes, inherently inferior, or a (modified form of the same argument) inferior because of past injustices. Mr. Morsell points out:

"WHATEVER MAY BE wrong with some Negroes, it is senseless to base our treatment of the others on it. As a matter of fact, the percentage of Negroes involved in crime is very small, just as is true of the population at large. The number of Negroes whose intelligence test scores fall at the average or higher is very large, despite the handicaps.

"Among Negroes, disease and crime are largely confined to the low-income dwellers in the urban slums—precisely as is the case with the white population. It is to be assumed that, as equal-

ity of opportunity becomes real for larger and larger segments of the Negro community, their proportionate contribution to our crime rates will progressively diminish.

"The rightness of the principle of equal treatment and the necessity of applying it would remain unaffected if there were only a single Negro child who met the standards of capacity, cleanliness, and behavior which segregation logic would impose for admission to the public school. But there are many, many more than that, in the smallest rural hamlet in the deepest South. The problem—and I would not pretend that it does not exist in some measure—is administrative and pedagogical, not one of principle."

We are fond of challenging the separate-but-equal theory by raising this question: if schools (and other facilities) must be SEPARATE, why should they be EQUAL?

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## highlights . . . in this issue

### Four Years Later

This month is the Fourth Anniversary of the Supreme Court's school de-segregation decision. Seven Southern observers report in this issue how the de-segregation picture looks in their area today—Four Years Later.

A **COMMUNITY** Survey . . . pages 4, 5

### The Quest for Jobs

"Negro groups in Washington, D.C., believe that we have just begun to solve the problems of discrimination, particularly problems in employment."

by Julius W. Hobson . . . page 3

### A Week to Remember and Grow on

At Friendship House in Chicago plans are being made for a Week's Session of explora-

tion and discovery, August 22-28 . . . open to people throughout the country who are interested in interracial work. **COMMUNITY** readers are especially invited.

by Betty Plank . . . page 8

### \* SPECIAL \*

"WHY IS HOUSING SEGREGATION UNJUST" by Dennis Clark—the page one article from March 1958 **COMMUNITY**—is now available in pamphlet form. Prices: 1-9 copies, 10 cents each; 10-99 copies, 8 cents; 100-999 copies, 7 cents; 1,000 or more, 5 cents. Send orders to Friendship House, 4233 South Indiana Avenue, Chicago 15, Illinois. Friendship House pays postage if payment accompanies order.

PICTURE CREDITS: 1, top—The Reporter magazine, bottom—Minneapolis Tribune; 2, St. Joseph Magazine; 3, top left—New York State Committee Against Discrimination, top center—Chicago Public Schools; 4, bottom—Somerville in The Atlanta Journal; 5, top—Herblock in The Washington Post, right—National Conference of Christians and Jews; 7, bottom, St. Joseph Magazine.





In the Nation's capitol, Negroes find that job opportunities like these (above and left) are severely limited. Julius Hobson describes the employment picture and efforts to change it.

*Employment*

#### TO THE SUPERFICIAL OBSERVER

Washington, D.C., appears to be a city of racial peace and harmony. The population is 45 per cent non-white, and for all practical purposes segregation in public places has been broken down. Theatres, hotels, restaurants, places of amusement, and schools have been desegregated. The remnants of segregation are found only in the private clubs, some churches, and some private schools.

U.S. News and World Report of November 1, 1957 gave this impression. It stated, in connection with a D.C. Police Department—NAACP (National Association for the Advancement of Colored People) controversy, "In Washington, D.C., the Nation's Capitol, it was being taken for granted until recently that the problem of race relations had been solved."

This is indeed not the impression expressed or believed by any Negro organization or publication—quite the contrary. Negro groups believe that we have just begun to solve the problems, particularly problems of discrimination in employment. Against this background, let us consider what the Washington Negro faces in his quest for a job.

#### In Public Employment

The Federal and District Governments occupy key positions in the economy of Washington, D.C. In January approximately 225,000 of the District's 636,900 workers were on Federal Government payrolls. And 23,500 were on the District Government payrolls. The Federal and District Governments combined represent the highest concentration of employment within a single industry to be found among the nation's largest centers.

It is significant that more than 95 per cent of the Negroes employed in the Federal Government "white collar" positions are in the lowest four grades of the classification schedule. Supervisory and professional jobs are seldom open to Negro applicants.

The story of discrimination in public employment in Washington by its very proportions is a painful one in that public agencies are of, for, and by the people. The Negro, being part of the people, is therefore a "stockholder," a part owner.

This discrimination against the Negro in public employment is the same as if the stockholders of the General Motors Corporation were denied the right to jobs or to participate in the affairs of the Corporation because they had red hair or blue eyes.

How is this done? The school attended and former places of residence often give clues as to race before an interview. After a Negro is hired there are

## THE QUEST FOR JOBS

Median family income per capita — \$2050 for whites, \$1000 for Negroes — reflects unequal job opportunities in D.C.

all sorts of methods of noting race, without writing "Negro," on a personnel folder (such as turning down a corner of the folder).

The D.C. Police Department is not supposed to keep records by race, but when this department was requested by the NAACP to furnish personnel data by race for the current period and for several years back, such information was supplied in a short period of time.

#### In Private Employment

In private enterprise, where nearly 400,000 D.C. citizens must seek a livelihood, discrimination is far more pronounced. The large department stores, the chain food stores, the public utilities, and hundreds of smaller busi-

nesses and plasterers are completely shut out by the construction industry; the excuse of the industry being that they are not members of the craft unions.

The large banks and finance companies, which finance a great portion of Negro home ownership, home improvements, and automobile purchases, are completely closed to him as far as clerical and managerial positions are concerned. This writer cannot cite a single case of a Negro employed as a secretary, clerk, or teller in these institutions.

The whole gamut of jobs in industries which require little training is closed to colored job seekers: occupations such as bread and laundry truck drivers, ticket sellers in bus and railroad stations, desk clerks in hotels.

#### Efforts on Public Jobs

What efforts have been made to combat discrimination in public employment?

In January, 1955 President Eisenhower issued an Executive Order establishing the President's Committee on Government Policy. This Committee is responsible for assisting government agencies to implement the policy of equal opportunity for all Federal employees or job applicants regardless of race, creed or national origin.

In 1953 the District government had issued a similar order. This order also prohibited the letting of contracts to private concerns which practice discrimination.

Federal and District Government Negro employees have little utilized the machinery set up by these orders. Often they are not aware of this machinery; and if they are aware, they may have little confidence in it since it is without enforcement powers. And colored employees are intimidated by a very real fear of loss of jobs.

Therefore, despite the impressive stated purposes of the Federal and District orders, some individual agency heads and personnel officers have been able to ignore or get around them.

#### Exposure Most Effective

The most effective method open to the Negro in combating discrimination in public employment is the device of exposure. This device was used effectively by the D.C. branch of the NAACP in its November, 1957 controversy with the D.C. Police Department.

The NAACP acted on the theory that



Julius W. Hobson

any public bureau, agency, or division which practices discrimination over a long period of time builds up a case against itself.

When the NAACP examined Police personnel records for a five-year period, a pattern was revealed in which Negroes were held to 10 per cent of the force. These records also indicated that all Negro policemen were kept in grade year after year and that as a whole Negroes were given the menial tasks in the police department. Most important of all, the per capita education of the Negro policemen was found to be considerably higher than that of the white policemen.

If indeed the NAACP's theory is correct, it could be applied to any public agency. Surveys of personnel records would undoubtedly reveal and expose those individual directors, supervisors, and personnel officers who violate Federal and District regulations.

These individuals cannot stand exposure. If they are ever brought before a fair court, whether it be a court of law or a court of public opinion, their subjective appraisals of Negro job seekers or employees will not stand.

#### Work on Private Employment

And what about efforts to combat discrimination in private employment?

Many private companies hold government contracts. As noted above, the District government in 1953 prohibited letting contracts to private concerns who practice discrimination. Also the Federal government, in an Executive Order of 1953, required non-discrimination "in work paid for by American taxpayers." However, these orders are very limited in their effectiveness.

Usually individuals seeking employment on jobs do not know whether the firm is under contract with the district or federal government. And if the job seeker does know that there is a contract, he is usually unaware of the machinery through which he might complain.

In private employment, as in public employment, the most effective methods of fighting discrimination are those put forward by the Negro community—through its NAACP, its Urban

(Continued on page 7)



**E. FRANKLIN JACKSON,** leader of campaign to get five large department stores in Washington to hire Negroes. The campaign is directed by the Equal Employment Opportunity committee, which Mr. Jackson formed.

nesses do not hire colored District citizens in any except the lowest paying jobs, such as janitors, maids, truck drivers, messengers, etc.

It is difficult for Negroes to obtain membership in the labor unions and particularly in the craft unions. Thus Negro carpenters, plumbers, electricians, printers, painters, bricklayers,



## ARKANSAS: "Opposition has hardened."

Little Rock, Arkansas, has been the focus of public attention on school de-segregation. RT. REV. MICHAEL LENSING, O.S.B., abbot of New Subiaco Abbey in Arkansas, describes the climate in the state towards desegregation, as he sees it.

FOUR YEARS AGO, following the Supreme Court decision decreeing the end of segregation in American schools, Governor Orval Faubus of Arkansas was pressurized by sprouting Citizens Councils for an official statement of policy. Throughout the South, governors and other politicians were shouting undying opposition and inflammatory condemnation. But Governor Faubus refused to take an open stand. The court decision, he affirmed, was a problem of the school districts, not the governor's office.

Today, Faubus, is the segregationists' hero. In September, 1957, in a complete "about face," he called out units of the Arkansas National Guard and ordered them forcibly to prevent the implementation of the court-approved integration plan of the Little Rock School District. When President Eisenhower issued the order for the enforcement of the integration plan, and sent in federal troops to end defiance of the court decree, Faubus assumed the role of the "preserver of peace," "champion of States' Rights," the persecuted "guardian of freedom."

### Seeks Third Term

At Central High School in Little Rock, federalized National Guardsmen are on duty, protecting the right of eight Negro students to obtain an education in the public school of their choice. The School Board and superintendent of schools in Little Rock are harassed and intimidated by continuing threats of violence and law suits. Faubus has announced for an almost unprecedented third term and is regarded by political analysts as a shoo-in candidate. At this writing only one opponent has definitely announced for the office, and in the matter of Little Rock Central High and segregation he is an outspoken "me-too" candidate.

A few days ago, the School Board of the Pine Bluff District in Arkansas' third largest city announced that it was postponing, for at least another year, its integration plan which had been previously scheduled to begin in the fall of 1958. The Board attributed the delay to the developments at Central High in Little Rock.

### Today Desegregation Remote

The practically unanimous consensus of opinion in Arkansas is that desegregation is farther away today in the State than it seemed to be four years ago when the Supreme Court decision was announced. "Integrationist" is regarded as a vile epithet and as a political kiss of death to be implanted on any candidate who refuses to mount the Faubus bandwagon.

The stalemate at Central High is regarded as segregationist victory. Violence and defiance of law and order have seemingly proven effective in holding off the threatened tyranny of the Supreme Court decree. Indecision is gone; opposition to desegregation has hardened. Champions of interracial justice have been brow-beaten into silence or into apologetic retreat.

Are there any bright spots in the picture? In my observation, they are not apparent on the surface. A number of public schools which integrated small minority groups of colored students in recent years have continued unchanged. Catholic Negroes are accepted in parochial and private Catholic schools where no separate facilities were provided in keeping with the customs of the past. Catholics constitute a very small minority, less than three per cent of the state's population. Public statements by Church authorities are generally being avoided.

Is this too dark a picture? Perhaps. But it is no more than a surface picture. Christian hope assures us that the hour of the powers of darkness is a passing one. An Easter dawn cannot be far off.

## VIRGINIA: "Another battle of north and south!"

Northern Virginia's willingness to integrate is opposed by state officials, according to MABEL C. KNIGHT, former COMMUNITY editor, now teaching in Fairfax.

IT SEEMED STRANGE to me last fall when a well-dressed, pleasant woman handed me an election leaflet advocating "Massive Resistance" at a Safeway supermarket in Fairfax, Virginia. Resistance would be against the order of federal courts that Arlington must admit seven Negroes to the schools nearest their homes, which schools happen to be white.

The case is now before the United States Supreme Court.

Resistance to integration by Governor Almond and the "Byrd Machine" has taken some control of schools away from Arlington, which was ready to integrate peaceably with a "pupil placement" plan.

During the campaign a high school student asked, "How will I get an education if schools are closed?" The politician answered, "Wouldn't it be better to have no schools than to have what is going on in Washington?"

### What Will Happen?

Arlington teachers and others in Virginia are now asking what will happen to them if desegregation takes place and schools are closed. The Arlington school board has announced its intention to honor contracts through any racial crisis. Governor Almond has said the state will furnish money if schools are closed.

However, if school are integrated no funds can be provided under a recent law. One of five state payments for the school year will be made on August 15. So the local school boards will have some funds which could not be withdrawn.

It has been suggested that if the state cuts off payments to Arlington schools then Arlington might withhold taxes which are a sizeable part of Virginia's income. Another battle between the north and the south right here in Virginia!

Delegate Webb of Fairfax County has questioned whether Governor Almond's "massive resistance" policy

has been thought through. He says it will produce massive disorders as thousands of parents sue the Commonwealth of Virginia to get public education for their children. And at school-bus time of day it seems that schools are the main industry of northern Virginia.

Catholic schools in Virginia integrated without difficulty when the Supreme Court decided against segregation. Teaching staffs are also integrated. I met a Negro teacher at the Catholic Teachers Institute in Richmond in the fall.

An integrated class from Saint Patrick's Academy in Richmond was taken by Sister Barbara on its usual visit to the Virginia General Assembly recently. There are three Negro girls in the class. The group seated itself in the Senate gallery. A sergeant-at-arms came over and told the girls they must be segregated according to senate rules. Sister Barbara and her class soon left, but they had borne witness to Christian unity.

## WEST VIRGINIA: "Started integration in 1954."

Former newspaper reporter in Huntington, WILBERT QUICK tells how local schools completed integration in 1956.

LAST SUMMER I moved from West Virginia to Michigan so I don't have any firsthand up-to-date information, but I have corresponded regularly with a reporter on a Huntington, West Virginia, daily, who is familiar with my interest in integration, and he has mentioned no problems in the last ten months.

Integration in Cabell County (Huntington), West Virginia, started in 1954 in the first, seventh (first grade of junior high school), and tenth grades; in 1955 first, second, seventh, eighth, tenth, and eleventh grades were integrated. At the start of the 1956-1957 school years the school board dropped the one-year-at-a-time program, and there were no restrictions on Negroes entering previously all-white schools in their district. They also started charging a fee for any student not attending school in his own district. (This was primarily to discourage some white families from transferring their children from an integrated school. It also was a matter of making sure that schools could handle the transferred students insofar as rooms and teachers were concerned.)

In 1954 I personally visited the

schools which had Negro students in doing a roundup newspaper story on the opening of school. These two examples best typify the feeling of students and teachers:

1. The only teachers worried about integration were those who had no Negro students.

2. A principal of an elementary school with several Negro students said that the only problem they had was with white pupils arguing about who would get to walk with a colored student (to the playground or other marching formation).

## MISSOURI: "Tensions seem to have lifted."

From a border state where de-segregation moves began promptly after the 1954 decision, come these observations of GERALDINE CARRIGAN, associate editor of The Catholic Missourian, newspaper of the diocese of Jefferson City.

I WOULD SAY that—from an editor's point of view—four years ago we were saying things for the first time. People were always getting shocked. Now you can include (as we did in a recent issue) an editorial, two news stories, and a feature about race rela-



COMMUNITY







"This Is an Explosive Situation."

tions in a general readership paper, and not even realize you've done it.

But I think this is a time to really get to work. We should do a much better job for our readers of illustrating the principles involved by doing stories that show how much the Christian community is missing when in big and little ways it fails to acknowledge the bond that does so closely unite its members to others.

In schools, the tensions seem to have lifted for the elementary years, anyway. On the high school scene, there are so many tensions from other causes that it would be hard to tell what part integration has played. But you see people being friends—a couple of white girls and a Negro girl going to a movie.

#### Negro School Integrates

Lincoln University in Jefferson City, a Negro school, began integration in 1955, one year after the Supreme Court ruling. It now counts some 385 white students among its enrollment of 1,184.

A recent play at Lincoln, which I attended, was set in Ireland. All parts were played (complete with brogue and mannerisms) very well. One cast member was white, and the rest Negro. The audience was mixed. The technical advisor was a Catholic priest, and everyone appreciated the efforts the

cast had made to understand Irish Catholics. They even made a special trip to a nearby town to talk to a priest who was born in Ireland. A good experience all around.

I believe that good experiences in race relations have multiplied in the last four years to the extent that in normal conversations—an office party, for example—a "complaint" from one person is very often countered by someone else's unsolicited testimony.

#### MISSISSIPPI: "No step toward integration."

Our reporter, who prefers to remain anonymous, finds one beneficial result: huge expenditures to bring Negro schools up to par with white.

ONE CAN STATE without hesitation that the school de-segregation picture in Mississippi remains exactly the same as it was before the momentous decision of the United States Supreme Court on May 17, 1954.

No school, private or public, has made any step toward integration since that time. There have been, however, some beneficial results of the Court decision. The State of Mississippi is spending millions of dollars to bring Negro schools up to par with white schools. Thus one sees in many communities, Jackson, for example, new well-equipped and well-designed Negro public school buildings.

As far as this writer knows, St. Augustine's Seminary, Bay Saint Louis, Mississippi, conducted by Divine Word Missionaries, remains the only completely integrated Catholic school (perhaps also, the only integrated private school) in the state. It has an interracial faculty and student body. Priest-professors number 14; high school students, 40; theological students, 18; lay Brothers, nine. The seminary became completely integrated in 1950.

#### WASHINGTON, D.C.: "Severe financial crisis."

JOHN J. O'CONNOR, professor of history at Georgetown University, notes that District schools (which were de-segregated promptly) are much too crowded. Voteless Washingtonians can only hope Congress will appropriate adequate funds.

THE WASHINGTON public school system is facing a severe crisis. Since it is the only voteless community in the nation, it must go to Congress for funds. In the years from 1947 to 1958, the Board of Education requested \$112 million for capital outlay but received appropriations of only \$57 million.

School officials and spokesmen for community organizations are now asking \$53.3 million for school construction. If this request is granted, it will be possible to reduce average elementary classroom enrollment to 30 pupils instead of the present 33.4.

The lack of adequate Congressional appropriations has meant a second-rate school system. The loss of maximum educational opportunity has contributed to deficiencies now reflected in a retardation of achievement, in a high failure rate at all school levels, in the behavior of bitter, rejected, and rebellious youth who leave school hating it and who walk the streets in humiliation which is often expressed in acts against the peace of the city.

The school system is handicapped by the pre-1954 evil results of segregated education which resulted in inferior education for Negro pupils. Since 1954, there has been a large immigration of pupils from Southern states with resultant over-crowding and a further decline in the quality of education.

The primary concern of Washington citizens today is the improvement of educational opportunities for all children. But Congress has the last word.

#### KENTUCKY: "Wildly anti-integrationists never had chance in Louisville"

Work for equal opportunities began in this Border city some years before 1954. MRS. JAMES DONOHUE, who helped start a Catholic interracial group in 1951, describes the variety of steps that have helped smooth the de-segregation path.

SINCE SCHOOL INTEGRATION was begun in September, 1956, Louisville, Kentucky, has had its full share of the limelight nation-wide.

The community reacted to this publicity with a certain sense of surprise; and then with a firm determination to maintain the community honor, since our small efforts had earned us such egregious distinction. Consequently, the wildly fanatic anti-integration groups never had a chance here. Although they held a few sparsely attended meetings, they received little or no public support, and have not been heard from at all during the past few months. In our schools, colored children of all ages have been accepted by their contemporaries without incident or impact.

Louisville has steadily advanced toward just treatment for all during the past ten years. The move began in the library, which has been integrated during all ten of those years, and freely offers its many services to all. Then the nursing schools operated by the Sisters of Charity of Nazareth opened their doors to colored students, and later still the gates of Nazareth College and the University of Louisville were opened to Negroes.

Along the way of these advances, the segregated Louisville Municipal College was closed, and many distinguished Negro teachers lost their positions; with the notable exception of Dr. Charles Parrish, the other professors of the Negro college were lost to the community, and went to segregated institutions in the deep south to find the professional status they deserved so richly.

#### Catholic Schools Lead

The Catholic School Board here, under the direction of Monsignor Felix N. Pitt, has been a leading force towards school integration. In the two years following the Supreme Court decision of May, 1954, the School Board carefully prepared the people through their parent-teacher associations for an understanding of the rights of Negro Catholic children to an equal, Catholic education. The Xaverian brothers, who operate two of the local Catholic high schools for boys, have welcomed Negro students since September, 1956. For several years prior to integration, the athletic programs of the Catholic schools, both at the grade and high school level, had included Negro teams.

#### Negro Schools

On the debit side, we must reckon the fact that Negro schools continue to exist because of their location in Negro neighborhoods. The finest new public high school in Louisville, Central High School, remains a Negro school. So does a brand new elementary and junior high school built next to the newest Negro housing development.

The Catholic Negro parishes remain, still supporting their own schools. One of these is old and long established, and dearly beloved by its congregation; but another is almost brand new, and has had great difficulty in getting support from its congregation.

School integration in the Catholic parochial schools has largely been left to local solution in the parishes of the fringe areas, where one block may be

Negro and the next white.

Some parishes have offered a welcoming hand to Negro parishioners and school children. The achievements of these parishes, like those of the public schools, and the public and Catholic high schools, have been truly notable.

Other parishes have simply made Negroes feel so unwelcome that the parents have continued to put their children on the Transit Company bus every morning and send them maybe a mile or two to St. Augustine's, the Negro school. No one has been refused at any school; it is simply a matter of parental reluctance to place young children in a hostile atmosphere. The West End of Louisville is the natural area of growth for the Negro population here; still, many West End parishes have yet to extend the hand of welcome to their colored neighbors.

#### Offer Economic Opportunities

To return to the credit side, Louisville has given its colored citizens unprecedented opportunities for economic development. Many local plants give their Negro employees exactly the same opportunity to become skilled workmen that white workers have, and pay them the same wages.

The Negro's right to vote has never been interfered with here, and for



many years Negroes have been employed in local civil service jobs and in the federal civil service.

Many professional people have also been allowed to advance in their chosen fields without regard to color. A Negro manages a department in the suburban branch of a local department store; another is personnel manager for a chemical plant. The Catholic School Board has placed a very competent Negro lay teacher in an all-white parochial school in Jefferson County, and she has been accepted without complaint. A Negro is a teacher of nursing arts at the Nazareth School of Nursing; and a Negro woman doctor teaches pediatrics at the University of Louisville Medical School. A Negro Baptist is head of the Chemistry Department at Bellarmine College, Louisville's new Catholic college for men. And there is Doctor Parrish, mentioned above, who has been teaching Sociology at the University of Louisville ever since integration began there.

#### Now Marking Time

Just at present, the community is marking time, digesting what has been accomplished.

There is some pressure for legislation requiring integration in theatres, restaurants, and hotels; but many feel enforced integration in these privately-run institutions would be a mistake. No effort has been made towards integration of the teaching staffs of the public schools; but plans for such integration are reportedly on the drawing boards. Some professional groups, no-

(Continued on page 6)

Y LIKES SHORTNIN' BREAD!"





# FROM AN ARKANSAS HOSPITAL

The author of our Lines from the South series was recently a surgical patient. While in the hospital, she came upon this story of Bobbie Jean. Mrs. Abernethy describes Bobbie Jean's last illness and death—and the funeral, thronged with Negroes and whites.

St. Anthony's Hospital  
Morrilton, Arkansas  
(50 miles from Little Rock)

**B**OBBLIE JEAN kept getting worse. Sister Ignatia, O.S.B., arranged the covers on the almost lifeless body of the young woman in the hospital bed and adjusted the pillow that framed her brown face. "It is only a matter of time," the doctor had said. "She cannot possibly live with that heart and kidney condition."

Sister looked at her watch. It would soon be time for her to go off duty. Most of the night attendants were not Catholic. They would not understand one very important duty when death approached.

Sister looked searchingly at Bobbie Jean, remembering her eagerness to learn about Jesus in her conscious moments. Bobbie Jean had never been baptized. She had gone to church some when she was a child but had not attended since she had been married. But she had been well disposed towards the efforts of Sister Ignatia and Father George Kuhn, the hospital Chaplain, in learning the acts of Faith, Hope, Love, Contrition, and Resignation to God's will.

## Flickering Spark

Bobbie Jean was scarcely alive. How could that tiny spark of life last through the night? Sister knew her duty. Pouring water on Bobbie Jean's forehead in the sign of the Cross, she said, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." With her conscience at rest and a farewell look at Bobbie Jean, Sister Ignatia went off duty on November 12, 1957, eve of All Saints of the Benedictine Order, not expecting to see the patient alive again.

Somehow, during the night, the flickering spark began to grow steady. By morning Bobbie Jean had rallied. After a few weeks she was able to go to her home in Paris, Arkansas, six miles from the Benedictine monastery, New Subiaco Abbey.

## Happy About Baptism

Father Kuhn sent word to Father Cletus Post, O.S.B., pastor of St. Joseph's Church in Paris, about what had happened. When Father Cletus called at Bobbie Jean's home, members of her family were very friendly. Before he could arrange instructions for Bobbie Jean, however, she had taken a turn for the worse and was back in St. Anthony's Hospital.

There Sister Ignatia explained to Bobbie Jean about her baptism. Bobbie

Jean was happy. "What must I do," she asked, "to become a Catholic?"

Bobbie Jean was very ill and kept getting worse all the time, but Father Kuhn gave her instructions in the essentials of the Faith in three short periods a day during the time when she would be conscious.

I visited the hospital last January, prior to my own expected surgery, and found Sister Sabina, O.S.B., Superior of the Hospital, all aglow with enthusiasm for the way Bobbie Jean was receiving the knowledge of the Faith and the way her husband and relatives, all of them non-Catholic, were glad for her to go on with it.

## Wants Instructions Hurried

"But I do wish Father would hurry faster," said Sister. "I do want her to have Holy Communion before she dies."

February 24 came up on the calendar, my day to enter St. Anthony's Hospital. When I arrived that afternoon I had to go straight to my room to be readied for surgery early the following morning. There was no time to be with Bobbie Jean then. The surgical had to precede the Liturgical.

But there was nothing to prevent Father Kuhn from coming to my room that night and telling me of the progress Bobbie Jean was making in spite of increasing weakness and longer periods of dozing off out of the range of hearing.

"Sister keeps telling me I have to hurry faster, and Bobbie Jean keeps getting weaker and weaker. I can't hurry any faster than she can take it. But I—I think we are going to make it!"

## Misses a Day

Most of February 25 was in the dark for me. Right after Holy Communion there was the inevitable needle that puts a straight jacket on all the consciousness.

When I came to, there seemed to be as many wires, tubes, and contraptions attached to me as to my son's radio which sprouts a Q Multiplier, a microphone, and assorted wires and switches for earphones in another room. But I was holding on—and so was Bobbie Jean, according to Father Kuhn.

February 26 was a day that Father Kuhn had to make careful use of as Bobbie Jean was failing fast. On February 27 Bobbie Jean was no longer satisfied with merely wanting to learn about Jesus and His Church. "I want to be WITH Jesus," she said. Joyfully she was formally received into the Church and made preparations for the great event in her life, being with Jesus in Holy Communion the next day.

## Receives Last Blessing

"It was beautiful," said Father Kuhn the following night on his rounds. "She had a good period of consciousness and was so happy to make her first Holy Communion." On Saturday morning, March 1, she was too weak to receive Communion, but she rallied that night enough to say to Sister Ignatia with a smile, "Keep sweet, Sister."

On Sunday morning Father thought she might be approaching the end. She had already asked for Extreme Unction when the time came. Father anointed her and gave her the Last

Blessing. Very soon after that Bobbie Jean, leaving her devastated body behind, quietly began her career in eternity. Her body was taken to Cosmopolitan Funeral Home.

Soon her husband and mother came back to the hospital to see Father Kuhn. "Father," they asked, "what do we do now?"

Very painstakingly Father Kuhn told them about the Requiem Mass; how Father Cletus would meet the body, and the order in which they would go into the Church.

"I'm going too," said Father Kuhn. "I'll sit near you, and you can watch me. If you want to, you can stand whenever I stand, kneel whenever I kneel, and sit down when I do. Or if you'd rather, you can just sit the whole time. Be at the Church ten minutes ahead of time."

Father Kuhn wrote a letter for them to take to Father Cletus. The letter gave the dates of Bobbie Jean's baptism, reception into the Church, First Holy Communion, and Extreme Unction. "And from her attitude towards the Church," the letter went on, "there is no doubt of her right to Christian burial."

## Some Nervous About Funeral

Requiem High Mass was arranged for Friday morning, March 7, at 11:00 A.M., the time when the largest number of people could assemble.

Some in Morrilton were a little nervous over the possibilities of the situation—large numbers of non-Catholic Negroes in a Church whose members were almost all "white." They were afraid "something might happen." But no Little Rock boogerbears were going to keep that parish of devout Catholics from giving decent burial to one of their own members.

I could not go with Sister Sabina, Sister Ignatia, and Father Kuhn when they left the hospital for Paris. But I could go to Our Lord in the hospital Chapel. I could pray that the variegated bouquet of God's people assembling in His Own Church would be unmolested by outsiders who might want to cause trouble.

Father Kuhn was beaming when he came back from Paris. "It was just

wonderful. The Church was filled—lots of white people as well as colored people. Some of them came as early as ten o'clock. It was a High Mass, and you ought to have seen the crowd that went to Communion—First Friday, you know. There were even three colored people at the Communion Rail. And do you know, they had two colored and four white pall bearers."

"Was she buried in the Catholic cemetery, Father?" I asked.

No. Her family wanted her buried with them. But lots of white people went on out to the cemetery, too. Somebody said there was a sheriff around but there wasn't a bit of trouble at all." After all, a sheriff can pay his respects to the dead, too.

"Father gave a marvelous talk," said Sister Sabina. "Using a text about the unsearchable ways of God, he went on to explain why He might have taken Bobbie Jean. He explained how Bobbie Jean had been baptized, some of the things she had learned in becoming a Catholic, how she had been received into the Church, made her first Holy Communion, and now was entitled to everything the Church could give her. He invited all the non-Catholics to come back to the Church again."

"The cemetery was muddy," continued Sister Sabina, "but it was marvelous the way the people went on out there just the same. Right after the Catholics had finished sprinkling Holy Water on the casket as they went by, Bobby Jean's mother became very upset and wanted the casket opened again. She went over to Sister Ignatia, and after a little she seemed to calm down."

"What did you say to Bobbie Jean's mother there at the last?" I asked Sister Ignatia.

"Well, she kept saying 'I just can't give up Bobbie Jean, I just can't.' I told her she would have to because Our Lord had claimed her. I told her she ought to be proud of having a daughter that was a saint and that Bobbie Jean was up there praying for her now, and she ought to show Bobbie Jean how brave she could be before all those people. Then she said, 'O yes, that's right,' and seemed to calm right down."

"Then she went over to the casket for a last look. In a very clear voice she said: 'Bobbie Jean, I loved you—but God loved you more.'"

Before the people had left the cemetery Bobbie Jean's mother made her way over to one of the colored Catholic women. "Mrs. Franklin," she said, "When this is all over I'm coming over to your house for a long talk—about your Church."

—Dorothy Abernethy

Mrs. Abernethy, now through with her hospital stay, is back home recuperating.

## Four Years Later . . .

(Continued from page 5)  
tably medicine, offer considerable resistance to integration.

In housing, much work needs to be done. The big public housing projects are still segregated; and white families still put out "for sale" signs as soon as a Negro family moves in on their block.

Parish leadership could do much to prevent this. Many fine parishes now existing, with schools already built and paid for, could continue to serve their people for years to come if the parishioners would learn to accept and welcome their Negro neighbors, and stay in their beloved, well-kept, almost-paid-for homes. This kind of program, in advance of the exodus, might save many a parish, bring many colored converts into the Church, and end the ghetto practice which leads inevitably

to some kind of school segregation.

## Most Hopeful of All

Louisville has long been a forward looking community, with intelligent leadership making every effort to utilize all the human resources in the city to the best advantage.

To me, the most hopeful sign of all is to see a white woman and a Negro woman, obviously friends and neighbors, meet on the street or in a bus and exchange a few friendly words about how they are getting on with the spring cleaning. When and if—as please God it will!—the time comes when Louisville's Negro population ceases to be concentrated in a few blocks along Walnut and Chestnut Streets, then there will truly be an end to school segregation and human segregation in this community.

## Catholic Negro Bishops

by Rev. Carlos A. Lewis, S.V.D.

- A brief survey of the 23 living and four deceased Negro bishops of the Catholic Church.
- Illustrated with photos and maps. Statistics (1957).
- Sixty pages.
- Price: \$1.00 per copy; 10% discount on orders of ten or more copies.

Divine Word Publications  
Bay Saint Louis, Miss.



## BOOK REVIEWS

### Best from the Catholic Press

**REALITIES** edited by Dan Herr and Clem Lane, 296 pages. (Bruce Publishing Company, Milwaukee, Wisconsin, \$3.95.)

**T**HIS ABSORBING BOOK moves the reader to shout a loud "hurrah" for the Catholic press. To those who decry the lack of Catholic intellectuals or who criticize the Catholic press for being pietistic, *Realities* provides an effective answer. The breadth of subject matter evidences the versatility of the Catholic writer. The depth of subject matter evidences the fact that Catholics are facing current American problems and searching for realistic solutions in light of their faith and philosophy. Topics treated include labor relations, race relations, politics, sex, mental health, censorship, art, atomic energy and the liturgy.

If one mark can be singled out to characterize such an diversified group of essays, it is maturity. The individual reader may find points of view with which he disagrees, but at least the authors have made an attempt to consider problems from more than one angle without offering facile solutions that defy practical experience.

#### Some Are Personal Approaches

Some of the pieces reflect a purely personal approach to a subject: "How I Lost My Prejudice" by Bishop Vincent Waters and "If Your Son Should Ask" by Helen Caldwell Riley (*COMMUNITY*, April, 1956); others, like "Christianity and the Negro" by John LaFarge, S.J., present the historical aspect of the Negro problem.

The puzzling questions of censorship and freedom are scrutinized by John B. Sheerin, C.S.P., in "The Goal of Academic Freedom," by John Courtney Murray, S.J., in "Literature and Censorship," and by William Clancy in "The Area of Catholic Freedom." Thomas E. Murray in "Though the Heavens Fall" suggests that the leaders of the peoples of the world be allowed to witness the explosion of a hydrogen bomb so that they will have a strong reason for finding methods to establish disarmament.

Archbishop Alter in "Industrial Councils" and Monsignor Hillenbrand in "Five-Point Social Program" outline the Church's social doctrine based on papal encyclicals. The place of the Christian in politics is discussed by Eugene McCarthy and Bishop Mussio.



**HELEN CALDWELL RILEY** with her son. Mrs. Riley's article "If Your Son Should Ask"—which appeared originally in *COMMUNITY*—is included in the new book *REALITIES*.

"Pollyanna Catholicism" by Erik Von Kuehnelt-Leddihn, "One View of Four Viewpoints" by Ralph Gorman, C.P., "Some Things Are Caesar's" by John Cogley and "Catholic Separatism and Anti-Catholic Tensions" by Gordon Zahn present certain attitudes taken by Catholics which create mistaken impressions of our faith.

Bishop Wright in "The Mass and International Order" points out that Catholics should be the first to overcome nationalistic narrowness and seek international understanding through the Mass. Frank O'Malley writes of "The Culture of the Church" as influencing our working and living and becoming the center of our existence.

The Catholic who is inclined to be narrow-minded in his belief that every issue, be it political, social, or moral, is readily and compactly answered just by being a Catholic, as well as the Catholic who is inclined toward liberalism for its own sake, will be drawn toward a more sensible center position when reading *Realities*. If non-Catholics can be persuaded to read a book so conspicuously labeled "Catholic," much can be gained in clarifying our thought and position.

—Virginia Boyle

*Mrs. Boyle worked in the editorial department of a publishing house before her marriage, and was graduated from Marquette University. She lives in Chicago.*

## ST. BERNADETTE

Excellent biography describes her too-often forgotten life after Lourdes

**ST. BERNADETTE SOUBIROUS** by Monsignor Francis Trochu, 384 pages. (Pantheon Books, New York 14, New York, \$4.95.)

**T**HIS LIFE OF St. Bernadette is at once a very well-documented and a very readable biography. Such a combination is not an easy one, but Msgr. Trochu has accomplished it in his work.

The early life of St. Bernadette, and a history of the visions of Our Lady of Lourdes form the first two parts of the book, and are familiar to anyone who has read any account of the Story of Lourdes. But the third part of the book—the story of St. Bernadette as a Sister of Charity of Nevers, after the apparitions of Our Lady—has been obscure, and this is regrettable for two reasons.

First, the story of her growth in sanctity is every bit as interesting as that of the apparitions and helps give us a full understanding of St. Bernadette's greatness. Second, this is the part of her life that has the most meaning for us, since we can imitate her in her virtues, whereas her visions were a very special favor of Our Lady and set Bernadette off from the rest of us. This third portion of the book then makes the work especially valuable.

#### A Mental Block

Most of us have a mental block concerning the people favored with seeing Our Lord or Our Lady. We think that automatically they became holy and had no further struggle to attain sanctity. But as one of St. Bernadette's sisters in religion said, "Because she has seen the Blessed Virgin, she is not confirmed in grace."

St. Bernadette realized this very well. To a priest who told her she had nothing to worry about because Our Lady promised to make her happy in the next life, she replied, "Oh, Father, not so fast! I shall be happy, yes, but be careful! Only if I do my duty and keep on the straight road." So the story of her growth in holiness, which has been so long overlooked, needs to be told for our benefit, and has been told ably by Msgr. Trochu.

The outstanding characteristic of St. Bernadette which shines out in this book is her simplicity in the correct sense of the word. Her single-mindedness of purpose, her one and only de-

sire to do the will of God, her courage in carrying out that will, her perfect common sense—all these comprise her simplicity and are brought out in detail.

Her lively sense of humor is another one of her great characteristics. It is most in evidence during the time of the apparitions, when she faces so many interviewers—most of them hostile. It also shows up during her religious life, when for many years her novice mistress, failing to comprehend the sanctity of Bernadette, subjected her to many humiliations, so that she would not yield to self-love.

#### A Difficult Phase

Monsignor Trochu handles this difficult phase of Bernadette's life well, and his findings can be summed up by the testimony of one of the persons who knew Mother Marie-Therese and her failure to appreciate Bernadette's holiness: "That all this escaped a person so experienced in the guiding of souls as was Mother Marie-Therese would be a mystery for me, did I not see therein the love of God moulding His little servant."

In the discussion of St. Bernadette's spiritual life, it is brought out that there was nothing complicated or elaborate about her life or her sanctity. This would be totally alien to her simplicity. With her unfailing common sense she went to the heart of the matter and summed up her life as concentrating on "the generous love of Our Lord." This was for her the beginning and the end and the way to holiness.

For a thorough and interesting discussion of the apparitions at Lourdes, in this centenary year, plus a biography of Bernadette that will increase understanding of the saint of Lourdes, this work is highly recommended.

—Edith Strom

*On the staff of the Visiting Nurse Association in Chicago, Edith has for ten years been an active volunteer at Friendship House.*



**OUR LADY OF PAU statue**—one of the world's most beautiful Madonnas—rises from the bell tower of the Church of Notre Dame in Pau, France. Ernest Jean Gabard is the sculptor.

(Continued from page 3)  
League, and its churches.

Although his median per capita family income is only half that of white Washington citizens, the Negro's spendable earnings can be his lever to pry open the tight labor market in which he finds himself.

#### Campaign on Store Jobs

A case in point is the present campaign to get Negroes employed in five leading department stores in Washington. This campaign is led by a dynamic, young Negro minister, the Reverend E. Franklin Jackson, pastor of the John Wesley AME Zion Church.

Reverend Jackson formed the Committee for Equal Employment Opportunity. The Committee first visited the presidents of the department stores and asked that they hire on a merit only basis. The store executives were non-committal and evasive despite the intervention of the D.C. Commissioners. So the Committee set out on another tack.

It had printed and circulated some 800,000 stamps bearing the statement: "We believe in merit hiring." The stamps were placed on checks and bills

paid to the stores by their customers.

The Committee next called for a one-day boycott of these stores by Negro citizens. The effectiveness of the boycott and the buying power of the Negroes is shown by the fact that the D.C. Commissioners have appealed to the Committee to call off the boycott. The Merchants and Manufacturers Association and the D.C. Board of Trade have also met with the Commissioners in an attempt to avoid the boycott.

#### Solution Up to Negroes

This campaign has the support of every Negro civic, religious, and social group in the District of Columbia. White local and national organizations also have offered their support, distributed stamps, and made contributions.

But the solutions to these problems of discrimination lie with the Negro community. Negroes can be informed of their rights in public employment and of available grievance and appeals machinery. Community organizations can furnish legal advice and counsel to complainants. This type of activity can be carried on under the leadership of the Washington Urban League, the

Civic Associations, the Washington NAACP, and the churches.

Yes, the Negro in Washington, D.C., has the know-how and the economic effectiveness necessary to assure himself of fair employment opportunities. This he must do if he is to survive and if he is to spare his children the same uphill fight that he is experiencing.

—Julius W. Hobson

*A government economist, Mr. Hobson is an officer of the Committee for Equal Employment Opportunity, whose work he describes. He is vice-president of the largest organization of neighborhood groups in D.C. (the Federation of Civic Associations) and on the executive committee of the local NAACP.*



# MEMO

**TO: Subscribers and Friends of COMMUNITY**  
**FROM: Delores Price, Circulation Manager**  
**PROGRESS REPORT: COMMUNITY's Fourth**  
**Annual Subscription Drive,**  
**April 15 - June 15, 1958**

You will be pleased to know we have received 394 subscription dollars so far during this campaign. If returns continue at this rate we will exceed our previous year's efforts . . . so please keep up the fine work.

Since so many of you readers have pitched in to get new subscribers, I think you'll be interested in one of my recent projects. Last month I sent a letter to people who had let their subscriptions to **COMMUNITY** drop. This was not the usual note asking them to renew, so I'd better let you read it:

Dear Former Subscriber: We notice that you have not renewed your subscription to **COMMUNITY** and we wonder why. It would be a big help if you would do us the favor of jotting

down on the reverse side of this letter your reasons for discontinuing your subscription. Please be frank and give us the real reasons. Thanks for your help.

Well I thought this time we'd hear anything and everything, but to our surprise, and I do mean surprise, the responses, and there were many, were all sugar-coated.

"Not a thing wrong except that our budget was cut this year and we needed every dollar. God bless you."—A **Virginia Teaching Sister**.

"My address is a bit uncertain. . . . I appreciate the articles in each issue. . . . The constant stressing of principles, the many little insights of your work are both an inspiration and a help."—A **Southern Seminarian**.

"I was and am still financially unable to do so. I liked everything about the little publication. God bless you in all your efforts."—A **Brooklyn Woman**.

"It is good and I have passed it on each time I received it. I really don't have time to read it."—A **Busy New Yorker**.

"There is nothing wrong with the paper. It is purely financial. . . . I remember all the wonderful staff workers I used to know and I hope you can keep on with

the work."—A **Wisconsin Friend**.

"The paper did not circulate, but I personally feel you are doing a fine piece of work."—A **Sister in Chicago**.

"Sorry, I just forgot. Keep up the good work!"—A **Benedictine Priest in Oregon**.

"The reason is purely financial. I wish you every success. Your paper is needed and informative."—A **New York Widow**.

"Because my dear Sister has neglected to cough up the do-re-me—however, I have severely chastised her. I enjoy reading every issue."—A **Chicago Priest**.

" . . . difficult to make ends meet. Believe me, I am in sympathy with your work. . . ."—A **Sympathetic Kentuckian**.

"I forgot. . . . I miss it badly, mea culpa."—A **Cistercian Monk in Mississippi**.

These letters speak well of **COMMUNITY**. It means, too, the many people who were introduced to **COMMUNITY** through gift subscriptions are grateful. Such enthusiasm is rewarding and should inspire us all—you and me—to keep spreading **COMMUNITY** to more and more new people. We are still asking for new subscriptions during our annual spring campaign. Won't you give us a hand, if you haven't already done so?

Use plain sheet of paper or coupons below.

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Satisfied customers of a Friendship House Study Week. This year's course begins at Childerley Farm August 22.

*Friendship House*

## A WEEK TO REMEMBER AND GROW ON

Chicago Friendship House

**WE WERE REMINISCING** recently with one of the participants in Friendship House's last study week in June, 1955. "It was an eye-opener," he said, "I learned so much. That's one week I'll always remember." I was glowing in his praise—and a little surprised that the week had meant that much to him.

Thinking about it later and recalling other such sessions, I realized how far-reaching the results of these few short days have always been. Friendship House does have much to offer—the fruits of its 20 years' experience in interracial work. Being so close to the work, we sometimes let grow dim the privilege of this experience and the privilege of sharing it with others. What is there, after all, to compare with it?

So right now we're planning a session for August 22 to 28 and wondering who will come. **COMMUNITY** readers are our most likely prospects and so we issue first invitations to you.

### The Manner—Through Sharing

As we go to press, we are still searching for a name that will adequately describe the experience. It is a time of Friendship House workers coming together with you and people like you from various parts of the country—sharing ideas and inspiration, work and worship, recreation and relaxation.

Whatever its name—this Mutual Help Session will get underway Friday evening, August 22, with a weekend at beautiful Childerley Farm, loaned to us for the occasion by the Catholic Students of the University of Chicago.

Here we come together daily for a fuller participation in the liturgy—with a recited Mass Saturday, the Sunday Sung Mass, and for parts of the Divine Office. Our chaplain will be with us, too, to help us deepen our understanding of the apostolate. And we will get off to a start tackling the interracial question specifically.

### Explore FH Methods

After the inspiration of the country week-end we will continue our exploring and discovery with Friendship House in Chicago as home base.

You will have an opportunity to study closely Friendship House's experiences and special techniques toward disarming prejudice and effecting peaceful integration. You will participate in one of these—our "Workshops in Building Friendships," which are built around informal visits across the color-line. It is a simple yet unique program that you may want to adapt to your



From all over the country they come.

own community. On another evening you will join Friendship House's Community Relations Group, that meets in one of the member's homes, to see how this small group through mutual help and inspiration works for integration in their own neighborhoods.

Two Friendship House staff workers who publish **COMMUNITY** will be with us with ideas on their particular work in the interracial apostolate. We have also lined-up the talents of former staff workers and other volunteers to provide guidance to meet individual problems of the participants: for those planning to organize a small interracial group at home, for those looking for practice in giving panels on interracial justice, for those needing help in conducting surveys and organizing field work in various areas of discrimination—housing, employment, institutions, social life, and public accommodations.

In addition to time studying the work of Friendship House there will be visits to other organizations in Chicago. (A number have local groups throughout the country as well.) One of these will be the Young Christian Workers whose national headquarters is here in Chicago.

### Registration Limited

There will be a celebrity or two on the roster; but mostly we see it as an experience-in-sharing among "just ordinary people" concerned with finding some answers, in doing some specific thing that will help form a Christian mentality in their neighborhoods, and for finding encouragement and joy in being with others who also work and pray for such a goal.

Our aim is to work intensively with a few rather than seek a large group; so there will be limited registration. We do hope some of our **COMMUNITY** readers will be among us. If participants are as enthusiastic as we are then this will be an introduction to a year-round follow-up, keeping in touch with continued exchange of ideas.

Are you interested? For more details write—Betty Plank, Friendship House, 4233 South Indiana Avenue, Chicago 15, Illinois.

—Betty Plank

COMMUNITY